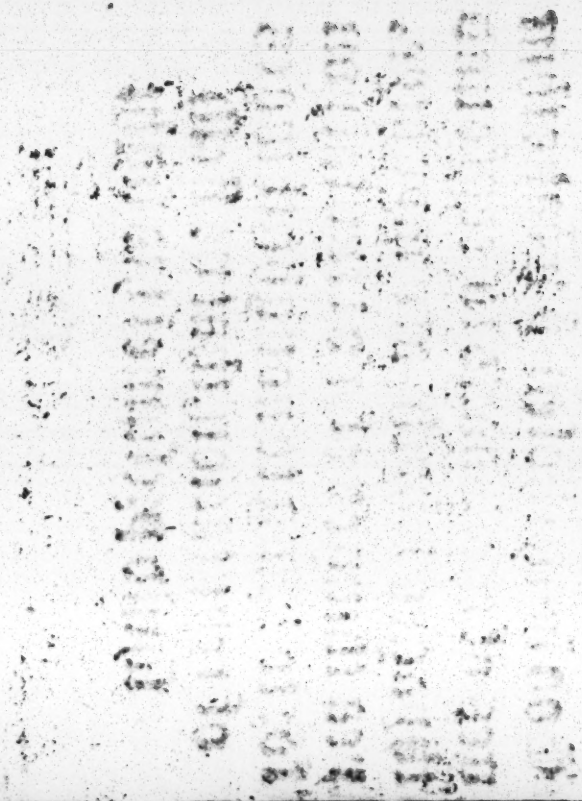
A goodly dyalogue & dysputa-
cion betwene Pyers plowman,
& a poppysh preest, concernynge
the supper of the lorde, no lesse
frutefull then necessarye to be
noted of all chrysten men,
specyallye consyderyng
the great controuer
sies & variaunces,
had therin now
in our tyme

God hath chosen ỳ weake thin
ges of the woorld to confound
thynges whych are myghtye.
yea thinges of no reputacyon
for to bring to nought, thinges
of reputacion, that no flesh
shuld presume his sight



IT chaũced ẏ this
siple Pyers plow
mã came to a cer=
teine house where
as was a diet pre
pared for ẏ neyghbours dwel=
lyng ther aboute at the whych
dynner were.iiii. Preestes, a=
mongest whõe, was moche re=
sonyng concernyng ẏ Sacra=
ment of ẏ Aultre To be shorte
one amongest these.iiii (to ma=
ke the symple people beleue,
that he was better learned thẽ
all hys fellowes, sayde and de=
clared ther that it, was the ve=
ry body and bloude of Chryste
Alleagyng further what gre=
at daunger yt was to receyue
yt vnworthely, &c. Wher vppõ
Pyers plowman encouraged
hym selfe, yea was rather bol=
dened and, encouraged by the
secret motion of the Holigoost

(hauing this sentence of Christ
before hys eyes, that he that
forsaketh me before ỹ woorld.
hym wyll I forsake before my
father which is in heauē begin
neth wyth the sayd preest, af-
ter this maner followynge.

If after parson, by your pa-
cyence, I woulde aske youe a
question in the way of cōmuni
cation

Preest

Aske what ye wyll

Pyers

I pray the syr whether shal
we receyue the very selfe same
body, whych the blessed vergin
Marye conceyued, in hyr wō
be, by the inspiracyon of the ho
lye goost at this holy tyme of
Easter, or no?

Preest.

we shall receyue ỹ same body

pyers

Pyers

I denye that

Preest

Then shall we receyue some other body

Pyers.

That I denye also.

Preest

Now I parceyue that thou arte a ranke heretyke

Pyers

If I am and heretyke the is S. Austyne an heretyke also

Preest.

S. Austen saith no such thig I trow, howbeit, to say truthe I haue not greatlye occuppyed my selfe, in redyng of his wor-kes

Pyers

Sowere not master parson, for I beleue you well ynough. I thynck you comber but ly-

tell your braynes, eyther wyth S. Austens wrytinges, or yet with ye holy and sacred Bible. But as I tolde you before, yf I am an heretike S Austen is an heretyke also,

Preest

In what place I pray the doth S. Austyne speake these wordes?

Pyers

Learne to vnderstand these fewe wordes, whych S. Austen writeth in a booke intituled, Magistra sentenriarum, Ipsum et non ipsum quod videbatur in cruce, man ducatur in altari. Hoc ē ipsū scz. corpus quod videbatur in cruce, man ducabatur ꝛ nō māducabatur māducabatur antē spiritualiter, et non carnaliter, that is, ye. and not that body whych was seen

seen on the crosse, was eaten at the aulter, that is to saye, it is eaten and it is not eaten, After this maner is it eaten (when it is myniſtred accordyng to ỹ inſtitucion of Christ) ſpiritually ỹ is stedfaſtlye to beleue, that we are redemed & ſaued by the merytes of Chrystes paſſyon, wherof this ſacrament is only a remembraunce and is no eaten carnallye or fleshlye, as ye papystes do roaste and crye,

Preest.

But for al that he is at the alter in the forme of breade

Pyers

I denye that, for if he were there, vnder the forme of brede, that bread ſhulde loose hys taſte, wayght & colour Wherby maye eaſelye be parceyued that your saying is falſe. But

his power whē it is ministred and receyued accordinge to the institucion of Chryste, is there inuisible so vs Hereto also apparteyneth an other saying of S. Austen Crede et manducasti. That is beleue, and thou hast eaten. And thus I beleue, that the supper of ẏ lordes body, can be made no better by a goode preeste, nor worsse by a bad preest.

Prest

That I graunt also

Pyers.

Syr is not he both God and man.

Preest.

Yea forsoth.

Pyers.

But now master parsō tell me (I pray the, in how many places can he be as one tyme, concernyng

cerning his godheade

Preest.

God occupyeth no place

Pyers

That is trueth, for he is a spirite, and a spyrite is where he wyll. And I praye the syr, maye not God be in euery place=ce, although he occupyeth no place?

Preest.

yea forsoth.

Pyers

So I beleue, that God is al in all thynges, as Paule wyt=nesseth. And so he may be in al places, where the Sacrament is consecrated, accordynge to ỹ institucion of Chryste.

Preest.

All that is no lesse then truth

Pyers

Gentel master parson tel me

I

I pray ȳ, whether occupyed that bodye whyche the blessed virgin mary bare, any place or no.

Preest

Yea marye dyd it goodman pyers.

Pyers

How many places occupied the same bodye, at one tyme?

ONES

Preest

But one place at ones.

Pyers

Dyd not the selfe same body suffer vnder ponce pylate, and was it not also crucyfied, dead and buryed, for our offences.

Preest

Yea forsoth dyd he

Pyers.

Dyd not that same body remayn into the graue or sepulchre, whyles the spiryte descended

Whyles

ded i to hell: And was not the
godhead with ꝯ spyrite in hell
and remained not the godhead
neuer the lesse wyth the body, i
the sepulchre or graue.

Preest

yea forsoth it was euen so

Pyers

Syr did not that selfe same
body aryse again, on the third
day. And after hys resurrec-
tion, dyd not he eate of a broy-
led fish and of a honycōbe in a
token that he was very man.

Preest

It was euen so.

Pyers

Dydnot that body ascend
into heauen and sytteth he not
at the ryghte hande of the ma
iestie of God

Preest

yea mary

pyers

Pyers

Now master parson, where is that bodye nowe?

Preest

It is in heauen

Pyers

Now tell me (I praye the) dyd that body euer come doune from heauen, sence it ascended vp into heauen?

sence

Preest

No verelye, it neuer descended or came doune sence,

sence

Pyers

Ergo to you master parson, then is not the same body that our ladye bare, myniſtred at ỹ Aulter. but onelie a remẽbrance of the same, as it appereth, not onelie by my saying, but also by youres

Preest

Forsoth, it were a straunge mat

matter to reason vppon before
the laye people.

Pyers.

No syr not so. It were a ve-
ry godly and necessary matter
to be reasoned & cõmuned of, for
by this meanes, myght the sĩ-
ple people learne to be ware of
the leauen, of such phariseis I
wyll not saye as you are, for
nowe thãkes be to God, ye are
come to the ryght way, but as
a great sorte, ỹ more pitye. be

The other. iii. prestes say

If these hobbes & rusticalls
be suffred to be thus busye, in
reading of Inglysh heresye, &
to dispute after this maner wt
vs, whiche are spũyall men we
shalbe fayne, to learne sõme o-
ther occupacion or els we are
lyke to haue but a colde brothe.

Hobbes

broth

Pyers.

A M E N